DISCOVERIES.

OR

An EXPLORATION

AND

EXPLICATION

OF

Some Ænigmatical Verities, hitherto not handled by any Authour,

viz. { *In the written Word of God.*
In the Commentaries of the Fathers.
In the Cabal of the Stoicks.

Many choice Inferences, and unheard of (yet considerable) Nicities, never before Proposed.

ALSO,

A Seraphick Rhapsodie on the Passion of Jesus Christ *our sole* Redeemer.

By S. SHEPPARD. 28

London; Printed by *B. Alsop*, near the Upper Pump in Grubstreet. 1652.

Nr 696

To the truly Iudicious and eminently learned,

IOHN SELDEN, Esq.

SIR,

WEre not your humanity my Rock, I could not but be thought audacious, (if not insolent) to make you (learned Sir) Patron to this piece, you, whose works have carried your name and honour as far as learning hath spread her wings; you, whose smallest pieces, are worth whole volumes of other writers, so that the ancients have no cause to glory in their *Livie* or their *Seneca*, since the best of those they so much boast of, are

blended in your person; and you are master of all their perfections: but Sir, I know you will not think your self disparaged, that I (how mean or unfortunate soever) am so bold thus to salute you, since you know (as well as I) the greatest Monarchs ever yet in power, have deigned to accept (if I may speak modestly) and refund far unworthier subjects then these. You know Sir, that *Mercury* the God of wisedom, hath his house, his exaltation, and his triumph in one and the same sign; nevertheless, he hath greater force and efficacy in his unfortunate one. These Essays (for the most part) found production in the infamous Goal of Newgate, where (for my loyalty to the late King) I suffered a severe restraint almost fourteen moneths. These Delineations (I am confident) as dull as they are, will seem to some but as so many night-pieces; they will cry out, that like (the Cuttle fish, I hide my self too much

much in my own ſake: But to you (moſt learned Sir) if I may ſeem but the leaſt guided by cæleſtiall adjuvements, and worthy of your pardon, I have my wiſh, and ſhall eſteem my ſelf ever obliged, as becommeth him that affectionately honoureth you, and is,

Sir, The devoted ſervant

of your worth

S. SHEPPARD.

To the Peruser.

Some of my friends (whom I unfeignedly honour for their learning, &c.) have of late been pleased to tax my studies (referring to somewhat I lately divulged) as incompatible with my profession, &c. but did they know how meanly I prize those pieces of frippery, they would suspend

ſuſpend their cenſures; and be confident, that their Severitia (in that kind) cannot exceed mine: He that thinks worſe of theſe Rimes then my ſelf, I ſcorn him; for he cannot; he that thinks better is a fool. We know that the greateſt Kings and Stateſmen ſometimes purpoſely deſcent their ſtations, yet not forget who they are, nor what power they manage. But to let my friends know I can be ſerious, and (ſitting in Porticu Zenonis) *ſeem as ſullen as the ſowreſt of them, I preſent this to publick view wherein I have indeavoured to ſtive as much good matter as I could in a little room (perhaps) to affront partiality, and opinion (the Goddeſſe of the world) and beard the* Zanzum-

minds of Gyant-wits of the time. Theſe Eſſays, and delineations I dedicate onely to the judicious: for the Rabble of miſguided Cenſors, I ſay——

Hence ye big-buzzing little bodied
Gnats;
Ye tatling ecchoes, huge tongu'd Pig-
my brats:
I mean to ſleep; wake not my ſlumbring
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With your malignant weak detracting
vein.

S. SHEPPARD.

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DISCOVERIES.

CHAP. I.

That the Angels know, both what hath been, and what is done here on Earth.

SOme of latter times tells us of a wonderfull Glaſſe, wherein the ſaints and angels behold whatſoever is done, nay whatſoever is thought in the Church below, I know not how we may be ſure that that Glaſſe is of Gods making; and if it be not, it muſt needs be a falſe one: but if they mean by that glaſſe, a ſpecial Revelation, making known to thoſe bleſſed ſpirits whatſoever may redound to the honour of the Trinity by their knowledge, we may ſafely take them at their words; for though God conceal the works of his

his goodneſſe, mercy, truth, and holineſſe already paſt, I make no queſtion, but his glorious Redemption, admirable Diſpenſation, and all other occurrent favours, meeting together in one center for the good of thoſe appointed to Salvation, have been, and are alwayes revealed to the whole Court of Heaven.

SECT. II.

Whether by the light of Reaſon onely, Salvation may be purchaſed.

There hath not wanted thoſe, who have peremptorily affirmed (an opinion in theſe our days too much prevaent) That all, of all nations and people ſhall be ſaved, and conducted in this manner to heaven, "The Jews by *Moſes*, the Chriſtians by "Chriſt, the heathen by *Mahomet*. As I affirm not that the light of naturall reaſon is enough to ſave a man; ſo on the other ſide I dare not aver, that none at all were ſaved till the 15 year of *Tiberius*; and that heaven was quite ſhut up till after Chriſts paſſion, were an aſſertion befitting the mouth of *Sergius* the Maniche, that vouched it againſt St. *Auguſtine*. I conclude that all that died of old, were ſaved by a prioriſtical knowledge of Chriſt, and that it is at the entrance of the heavenly Jeruſalem, as it was at Chriſt entrance

trance into Jeruſalem below, you ſhall read that thoſe that went before as well as thoſe that came after, cried, *Hoſanna* to the ſon of *David*, *i. e.* ſave we pray thee, oh *Meſſiah* incarnate.

Sect. III.

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Read more of this Cha. 6. §. 3.

Ask the Jewiſh Rabbins how the reſurrection of our bodies ſhall be wrought, and they will tell you of a certain little bone, *in ſpina dorſi*, in every mans back, that ſhall never be ſubject to any putrefaction, and they will find you text for it too, in 3. 4. *Pſal.* where 'tis ſaid, he keepeth all their bones, ſo that one of them, *unum ex iis* (as they make the Prophet ſpeak) ſhall never be broken, and this bone, ſay they, at the laſt day ſhall be mollified and ſoftned by a dew from heaven, and it ſhall ſwell, as having the nature of Leven, and it ſhall diffuſe its vertue to the collecting of all the duſt that belongs to its own body, and ſo fit and prepare it for a reſurrection. I ſhall not be ſo audacious as to paſſe a definitive ſentence, or poſitively to determine how this (to humane reaſon) incredible reſurgation, is effected; I had rather make

Ezekiel

Ezekiel my Oracle who gives the manner how thus, "he shal breath upon the slain, and they shal live, Authors of unquestionable repute and dayly experience, informs us, that the juyce of herbs and minerals extract, are of sufficient force to restore sick persons, *Apio* the Gramarian (*Pliny na. hist*) by the power of *Cinocephalia* revived *Homer*; how facile then may we conclude it, for the supream Architector and Gubernator of the earth, by his word alone, to actuate an universal resurrection; and that though the bodies of all mankind were crumbled into dust, and that dust scattered before the wind; or were they distilled into water, attenuated into ayr, or though they were eaten by Canibals, and those Canibals devoured by fishes, and those fishes by men again; I say, though they had all these dispersions, and alterations, and transmigrations, yet were they still in the storehouse of a powertull God, to whom the whole world is but as one repository, or larger cabinet, and all the elements but severall drawers in that great frame, and those lesser creatures, the craws of Ravens, bellies of fishes, and intrails of beasts, but as smaller boxes included in the greater, so that whersoever we shall be laid God will know where to find us; though our bodies may be hid to sense, yet they are not lost to him; he that called us at first out of nothing, can by the same mighty voice raise us again from nothing. Sect.

Sect. IIII.

Yet of the ſame.

The Jewiſh Rabbins tell us of three keys that God keepeth always in his own hands, the *Key of the Womb*, whereby he lets us into this life; the *Key of the Clouds*, by which he nouriſheth, and refreſheth us with rain; and the *Key of the Reſurrection*, by which he loſeth us from the priſons of death, and gives us entrance into a new life. I willingly grant the *Key of the Reſurrection*, to be in Gods power onely; for Chriſt is that key *Clavis Reſurrectionis* (as *Tertullian* calls him) he ſhall open and bring us out of our graves, as the Prophet *Ezekiel* ſpeaks. The wiſer ſort of heathens believed a reſurrection, and a reſtitution of our bodies, but then they thought the ſtars and the Planets (by whoſe decay and continuance they meaſured the ſtability and perpetuity of all ſublunary things) to be the onely cauſes of it; and ſo they ran giddily into *Platos* circulation of years.

Caap. II.

That we cannot conſciencioufly cenſure the ancient Heathen Sages as damned.

Not onely *St. Chriſoſtome*, but many other of the fathers, have ſet open a dore for *Socrates*

crates, *Aristotle*, &c. to enter into heaven by Philosophy alone, and *Causabon* in his *animadversions* upon *Baronius* saith, that those places in the fathers, which seem to look that way, are *candida interpretatione mollienda*, to find a favorable interpretation with us, since it were not pious in us to improve an uncharitable opinion of them, for their (perhaps) over charitable opinion of the heathen.

As I dare not therefore (with *Justin Martyr*) rank *Socrates*, and *Heraclitus* in heaven, and as I cannot think *Aristotle* by writing his books *de Cœlo*, hath himself gained a place there; so neither dare I passe the sentence of eternal damnation upon them, it were sacriledge in any man to rob them of Gods mercy, which is over all his works; and who is he that shall presume to set bounds to the overflowing Ocean of his compassion, to say unto it, thus far shalt thou go and no further; for might not God, for ought we know, reveal unto them this saving knowledge of Christ, in *articulo mortis*, at the last gasp, and when their own spirit was parting from them, breath his holy spirit into them? those places of Scripture, wherein mention is made of our Saviours spoiling of hell, and leading captivity captive, may (perhaps) be understood of his powerfull and merciful delivering, of some of the

souls

ſouls of vertuous Pagans, as of Philoſophers, Law-givers, Governours, Kings, and other private perſons, renowned for their wiſedome, prudence, fortitude, temperance, bounty, chaſtity, mercy, and generally for their civill carriage, and moral converſation, ſuch as were *Hermes*, *Zeroaſtes* (however calumniated) *Socrates*, *Homer*, *Plato*, *Ariſtotle*, *Plotinus*, *Pythagoras*, *Phocillides*, *Theognes*, *Epictetus*, *Cicero*, *Hercules*, *Theſeus*, *Cyrus*, *Solon*, *Lycurgus*, &c.

Sect. II.

That a wiſe man onely is capable of mirth.

The Stoicks) among many other excellent contemplations) in the diſcourſe of joy, came the neareſt unto divine truth, when they put a main and reall difference, between *Letari* & *Gaudere*, mirth and joy: the former is a light and toyiſh paſſion, skipping in wanton manner up into the face, the latter a continual exultation of the ſoul in the enjoyment of ſome excellency; mirth is a ſudden or ſhort fit raiſed by ſome pleaſant or ridiculous accident, joy is a ſetled content, and conſtant delight, by the preſence of poſſeſſed good; mirth is ever in the ſenſuall appetite, joy is onely in the ſoul and will; from which inference they drew that

that admirable Paradox (scoft at by other Phylosophers) That a wise man onely rejoyceth truly, though a fool be alwaies more merry. For which St. *Augustine* found warrant in Scripture, *non est gaudium impijs*, the wicked can never cordially rejoyce, and he adds the reason, *quia effundunter*, &c. because they are ever restless ever wandring from themselves; for it is impossible to find those effects of true joy, satiety, equality, and continuance any where else, but in the object of perfect goodness; which because no place can afford but heaven, there must this joy be, and no where else.

Sect. III.

How the Angels may be said to rejoice, and the manner of their exultation in Heaven.

The joy of the Angels (whom our Saviour positively affirms to be capable of rejoycing) is either essential or accidental, either in habit or in act; their essential joy is most perfect, eternal without change, without cause of increase or addition, for they behold the presence of God in righteousness, and are satisfied. *Psal.* 16. 12, and again satisfied by reflex and meditation, on the state of their own happiness, and yet satisfied again and again,

in

inebriatie sunt ab ubertate domus ejus (saith the Psalmist) *& torrente voluptatis sue potavit eos*, but their accidental joy that is continually increased by the marvellous effects which God daily worketh here in the Church below, their knowledge doth kindle their joy anew, not by adding more fewel, but increasing more flame; the habit of joy in the Angels is the same, incessant, immutable, *&c.* but the act is increased according as it shall please the most high to impart the measure and present the object, and that (doubtless) he doth most freely to all the Angels.

Sect. IIII.

The vanity of all things terestial; Solomon, *a true and competent judge of mundane pleasures, and none else.*

In the rule of contrarieties, "as the folly that "comes from wisedome is most foul, so the wise-"dom sprung from folly should be the greatest. It was the wisedome of folly which occasioned *Solomons* Ecclesiastes, it was written by the Preacher, and who could more thorowly make experience of the divers kinds of pleasures and multiplicities of vanities, then a rich commanding Monarch; *Solomon* sayled about the whole world of vanities, others had discovered

onely some few nooks and bays; God suffered him to run through them a time, till being recalled he might more fully instill this instruction of wisedome, Vanity of vanities, all is vanity.

Sect. V.

That the world was already in Gods decree myriads of years before its creation.

Titus, 1. 2. the Apostle speaks of eternal life which God promised before the world began: some men may perhaps wonder how that could be, when men were not to whom eternall life was to be given? the answer (therefore) must be, that this promise or covenant which God made with his son, and with us in him from eternity, is here meant; all the promises of the new Testament are but copies of this original covenant made before the would began, and this is the ground of that spoken, *Proverbs*, 8. 13. *before the mountains were brought forth he rejoyced in the habitable parts of the world, and his delight was in the sons of men,*

Sect. VI.

How many diseases are incident to the body of man, a parallel of the infirmities

ties of the body with thoſe of the ſoul.

The body of man is but a weak ſconce, a ſlight earthwork not above ſix foot high, thrown up in an inſtant, & will in a ſhort time (if let alone) moulder away of it ſelf, and yet a wonder it is to ſee what a number of enemies beleager it on all ſides, how many diſeaſes and infirmities it is ſubject too. If we look into the muſter roles, I mean the Phyſitians books, we ſhall find them upon Tally no leſſe then 6000, ſo many diſeaſes is the body ſubject to: and the ſoul is incident to as many if not more. Now perhaps we are ſwelled with a Tympany of pride, anon inflamed with a Feaver of luſt, by and by beſotted with a Dropſie of drunkenneſſe, after that with a Lethargy of ſloth, and then again we pine with a Conſumption of envy and malice; Almighty God therefore, hath left us his word the holy Scriptures, & appointed us the writings, ſentences, and axiomes of the holy Councels, fathers, confeſſours, and martyrs, like an Apothecaries ſhop (as St. *Baſil* ſpeaks) whence in every chapter, in every tract, and in every line, as on ſo many ſhelves, and in ſo many boxes, there are ſtore of preſervatives and remedies. *of the body of man.*

Chap. III.

The Luxuriousnesse of the present Age: History of Cyrus: Museus *his mad opinion:* Procopius *his reason why* Sampson *was injoyned not to drink wine: Remarkable story of a Monk: Rules against Ryot.*

IF there were ever a time when it was requisite to inveigh against glottony & drunkennes, certainly it is now; for the older the world grows the more doth sin grow upon it, it improves it self dayly: where shal we now (especially in this our Borean clime) hear of a *Macarius* that hath not taken his fill of meat or sleep 20 years? or of such holy men as St. *Hierom* speaks of, that can be content to live with barley bread and muddie water for a long time, when they might dayly have fed on dainties? or of an *Hillarion*, such an one as the Ecclesiastiacal history tells us of, that would threaten his body with a *Domabo te* &c. when he found him beginning to be provender pricked? such rare examples of abstinence and sobriety the primitive time afforded store of.

Now rather on the contrary, we never think we have provisions store enough, unlesse our Kitchins

chins may vie with *Noah*'s Ark for variety, and and our Table-cloaths with St. *Peters* ſheet: *Vitellius* board, that was furniſhed at one Feaſt with 2000. Fiſh, and twice as many Fowl, may be ſurpaſſed by ſome of our (*Weſtminſter*) bils of fare, if not for variety, yet expence and coſtlineſſe; and if at any time exceedings in this kind might be permitted, leaſt of all at this time, the time of war, when widdows weep over the dead bodies of their murthered husbands, and orphans crying for bread are fed with ſtones: but theſe Swine conſider not that penury, ſcarcity and want are ever the companions of war; if that lead up the Van, famine ever follows in the Rear; and indeed what other can be expected, when the plough-ſhare is turned into a ſword, and the pruning hook into a battel-axe, but empty barns, and lean bellies?

When *Cyrus* the Perſian Monarch entred with his Army the Countrey of the Amazons, and *Thomiris* their Queen with a great Army drew up towards him to give him battel, he cauſed throughout his Campe tables to be ſpread, well furniſhed with ſtore of meats, and feigns a ſudden flight (hearing of the enemis approach) leaving all his proviſions behind him; the Amazons upon this drew up to the place, and finding the enemies gone, preſently fell to eating

ting and rioting with what they found, till being full fed, and night comming on, slept as securely and soundly as they had eat before; *Cyrus* in the dead of night drew forth his men from a neighbouring wood, where they were hid before, fell upon the Amazons in this security, and utterly defeated the whole army. How easily we are taken with the pleasure of our palate, and how dangerous they have proved, we may see in our first parents *Adam* and *Eve*, the first motive that drew the woman to disobedience to Gods command, was, that the tree was good for food; her appetite betrayed her soul, and engaged all her posterity to perpetual guilt. Afterwards in the holy seed, we find an *Isaac* apt to mis-place a blessing for a piece of Venison, and his son selling his Birthright for a messe of broth. *Seneca* hath told us upon experience, that *Multos morbos multa fecerunt fercula*, "multiplicity of Dishes cause "multiplicity of Diseases. And a greater Philosopher then he could set down, that "Sicknesses "and Infirmities are the natural issues of great "entertainments; and it is too well known, that Feasts have ever been accounted the Physitians best Friends. *More die of eating then fighting: the belly killeth more the bullet.*

To this purpose, it is wittily said in the Italian Proverb, *that the Glutton diggeth his grave*

grave with his own teeth, is guilty of his own death, & cuts his throat with his knife; our food is our Kitchin-phyſick given us by God to take every day a competency to keep us alive; let us uſe it then as Phyſick, moderately, leſt our Phyſick prove our bane, and we be poyſoned by our preſervative. Rioting and Drunkenneſs was once reputed the national ſin of *Germany* onely, but if we hold on as we have of late years continued, they are like to loſe their Charter, we outgo them in their profeſſion: the word *Carowſe* we ſpeak now as naturally as they, and it paſſes for as good Engliſh as ever it was Dutch; it hath made a deluge, and overflowed our whole Land, and yet I cannot ſee why men ſhould ſo univerſally fall in love with it, and ſo eagerly purſue it, unleſs they were poſſeſſed with the mad opinion *Adeſſus* the Poet was once, who thought, *the onely fit reward of Vertue to be perpetual Drunkenneſſe.*

Procopius makes the queſtion why *Sampſon* had ſo ſtrict a charge laid on him not to drink wine nor ſtrong drink, nor ony thing that came of the Vine, and he gives this reaſon for it; *Becauſe* (ſaith he) *the Holy Ghoſt knew the natural tempter of* Sampſon *to be ſo fierce and violent, that if he ſhould at any time enflame it with wine, it might do much miſchief to his own peo-*

ple and friends as well as his foes: And so St. *Chrysostome* observes in his 26 Sermon, that the unruly servant that beat and wounded his fellows, *Luke* 13.45. is said to have eat and drank, and to be drunken; and from thence the Father notes, that Drunkennesse is the mother of Quarrels, such Frays usually ending in bloudshed.

The Story of a Monk tempted by the Devil.

To this purpose, I have read a story; "*A* Monk "whom the Devil had often tryed, "and could never fasten any thing "upon him, at last told him, if he "would yeeld but to one vice (and "he should take his choice of three) "that he would never assaile him "more; upon this he yeelded, and of the three "that were proposed, *viz.* Murther, Adultery, "and Drunkennesse, as thinking to chuse *ex* "*malis minimum*, the lesser evil of the three, "he was content for once to ouer drink himself: "but when he was drunk, he presently lusted af- "ter his neighbours wife, and her husband com- "ming in, in rage that he was discovered, ran to "him and stabbed him, and so in the highest de- "gree became guilty of all.

Socrates passing by a house where he knew a frequent Reveller had lived, and finding it empty, burst out into these words, *I ever thought* (said he) *that this house, always accustomed to so much*

much drinking would at length ſpew out its owner.

Saint *Baſil* in a Homily of his bemoans a valiant ſouldier and a brave comander in thoſe days, that he ſaw overcome with drink: *Miſerum oculis ſpectaculum* (ſays he) *qui terribilis hoſtibus fuerit*, &c. it is a miſerable ſight, a lamentable caſe to ſee ſuch a man when drunk made a laughing ſtock by boys & children in the ſtreet, who when he is freſh would ſtrike terrour into his ſtouteſt foe.

It is a vile and pernicious ſin in any (I ſpeak it with ſhame and ſorrow having my ſelf been too guilty of ebriety) but more inexcuſable in a ſouldier, but moſt of all in a Commander, for how can he have any comand upon others, that hath none over himſelf, if a Governour be too good a fellow every one will look to be *Tiberius Mero*.

Mahomet in his Alchoran to fright his Turks from drinking of wine, tells them, tels them that in every grape there is lodged a Divel. St. *Auguſtine* in his confeſſions tels us a paſſage of his mother *Monicha*, that being by her maid ſervant once upbrayded and twitted to her face for bibbing of wine, which ſhe did rather out of curioſity then pleaſure, upon that taunt or reprehenſion of her ſervant, took up a reſolution never to drink drop of wine more, which ſhe kept to her dying day.

Chap. IIII.

Of dancing and kissing the lawfulneſſe thereof.

THough I am as much againſt the abuſe of this as any man, yet no man I think that hath read the Scripture, can conclude either of theſe, kiſſing or dancing, ſimply and abſolutely in themſelves unlawfull.

For, for the one St. *Paul* often woos his friends to ſalute one another with a holy kiſſe, and it was frequently uſed all along in the primitive times, as St. *Auguſtine* tells us, *in reconciliationis charitas lætitia & catholicæ veritatis ſignum*, as a teſtimony of reconcilement of our charity, and love, of our joy at a meeting after long abſence, and of our unity in religion.

And for dancing, if we uſe it moderately for exerciſe, *&c.* there is no fault nor danger in it, though I know it is accounted by ſome of our ſtraight laced brethren in its beſt intention, no better then the Divels proceſſion, as they call it, but unbyaſſed perſons know, that many holy men and women practiſed it in ſcripture without reproof. *Solomon* allows us a time for it, *there is a time to dance*, ſaith he, *Eccle.* 3. nay King *David* ſays, *we may praiſe God in a dance*, 149. *Pſalm.* Sect. 2.

Sect. II.

Of idleneſſe the danger thereof: St. Anthonies *Axiome: and* Theodorets *expoſition on* Gen. 1.

Idleneſſe is the high road to luſt, it is *pulvinar libidinis* (as St. *Hierome* calls it) the pillow whereon the unclean ſpirit delights to reſt him, and wantonneſſe never thrives ſo kindly, nor takes root ſo deeply as in a field that lieth fallow. King *David* riſing from his afternoons nap, walking idlely on his Tarras immediately fell into Adultery with *Vriahs wife*, luſt having never ſo great an advantage over us, as when it finds us ſitting ſtill, or doing nothing; *Cupid* may more eaſily hit us then, then when we are in motion. *Of Idleneſſe.*

Otia ſi tollas periere Cupidinis Arcus.

Take away Idleneſſe, and never doubt
But Cupids bow breaks, all his lamps go out.

Labour is Loves ſtrongeſt antidote, ſo that it is ridiculous for a ſlothfull lazie man to ſay, if he commit folly, that he was enticed and tempted by the Devils ſuggeſtion, or the allurements of the

A slothfull man the Devils Tempter.

the flesh, he is rather the Devils tempter then the Devil his, and doth as much as in him lies tempt a Temptation to seize upon him. Idleness (saith the wise son of *Sirach*) teacheth much evil. And therefore S. *Anthony* was wont to say, *He had never so much need of good mens prayers for him, as when he was going about nothing.* And *Theodoret* raising a Quere in his questions upon *Genesis*, why God should sanctifie and hallow the seventh day onely, and not any other of the six working days, amongst other reasons he gives this for one; "It was (saith he) "to intimate unto us, that the seventh day being a day wherein "we are to sit still, and not labor, "was a day whereon we were "more subject and liable to temptation then on other days, and so that day in "more danger of prophanation then any working day, and so had more need of a more special benediction then the rest, from him that is the Lord of all days.

A remarkable saying of St. Anthonies.

Theodorets opinion why God sanctified the seventh day.

Sect. III.

The Eye, the grand Incendiary to Lust;

Eliah's

Eliah's *flight*; Alexanders *continence*; Seleucus *his Law explained*; Numbers 15.39. *explicated.*

The eye if it be fixed long on a beautifull object, like a burning glaſſe collects the rays of it ſo ſtrongly, that it lets the ſoul on fire with the flames of Luſt. St. *Ambroſe* in his Tract *De fuga ſæculi*, obſerves, that *The Prophet* Eliah *feared not to meet & ſpeak face to face with cruel* Ahab, 1 Kin. 18. 2. *but fled from the face of* Jezabel. And the Father ſaith there, *It was for fear leſt by the ſight of ſuch a tempting woman his eye might convey ſome looſe thoughts into his heart.*

And to prevent this treachery of the eye, *Alexander* the Great (as *Plutarch* relates) when he had conquered *Perſia*, would not by any perſwaſions be drawn to look upon the beautifull daughters of *Darius*, leſt after his conqueſt over ſo many men, he ſhould be brought into the ſlavery of a woman by his own luſt. If the eye be full of adultery, the heart will not be long empty: *Mors intrat per feneſtras*, this way, by the windows of the eye ſin entred into the world, and by ſin, death. *Eve* firſt ſaw the forbidden fruit that it was beautifull, pleaſant, and good for food, and then her deſire was tempted to eat of it; When David ſaw *Uriah*'s wife, he was but

but one step from the enjoying her.

Zeleucus his Law.

And upon this ground was it that *Zeleucus* made his Law, That Adulterers should lose both their eys, that having lost their sight, they might for the future the better keep their chastity; or rather to shew, that since the eye of any of the bodies members is the first incendiary to lust, and the chiefest Pander to uncleanness, that that should be first in the punishment, that was both first and chiefest in the fault.

Almighty God therefore took a care of the Israelites that they should have embroydered Fringes on their garments to fix their wandring eys on, that they might not gaze and stare about, in *Numb.* 15. the reason is set down in these express words, *v.*39. *That you seek not after your own eys, after which you go a whoring.*

Sect. IIII.

Obscean talk obnoxius; that it is possible for an Authour to write lasciviously, yet live temperately.

The mischief of wanton talk we have a good Embleme of in *Venus* birds the Doves, which some Naturalists say engender at their mouths; it is a sign the pot is hot within if there come such steams

ſteams from it, the tongue ſpeaks not but from the abundance of the heart; let the Poet plead in defence of his looſe verſes, of his ribald talk, or his reading or ſinging laſcivious ſongs, and vainly think his life nevertheleſs may be thought modeſt, he will find but few to beleeve him, he ſhall never perſwade the world but that they muſt needs be ulcered Lungs from whence comes ſuch putrid Spittle: Yet I dare not conclude it impoſſible (for in ſo doing I ſhould ſin againſt the clear and deſtinate light of knowledge, and my own experience) that a Poet may write laſciviouſly (and that at the height) and yet his thoughts remain ſpotleſs, and his actions proclaim him truly chaſt; ſo exactly can man play the *Proteus*, and ſo facilely practiſe a diſguiſe.

Chap. V.

Pride in whom, and how far tollerable; the plainneſs of the Spartan *women*, &c.

IF *Lot* will avoid the ſin of *Sodom* he muſt not depart from the City onely, but the Region round about it too, the over curious dreſſing and adorning the body, when we rake our brains and wrack our wits, and grow old in the ſearch of a new faſhion, the pleating the hair, and painting the face, as it were laying an ambuſh in our locks

to catch our lovers, are but as so many baits for lust to nibble at, in women scarce tollerable, in men monstrous, or although we grant this in either sex, but a sin of the lesser size, yet a raisin stone or a hair may choak as well as a bone, and a young thief may creep in at a window & open the dore for sturdier rogues to rob the house, it is dangerous anchoring near a Rocky shore, and no safe riding by the brink of a downfall. *Ioseph* therefore fled from his mistress, and left his garment behind him; but why did he leave his garment in her hand, and did not rather, being in all likelihood stronger then a weak and wanton woman, extort and force it from her? *Oh* (saith St. *Ambrose*) *if he had come so near as to have strove with her or touched her, he might perhaps have gained his coat, but he had been in danger to have lost his innocency*: 'tis storied of S. *Anthony* that he the better to preserve his chastity, would never endure so much as to see himself naked; in *Sparta* there was no uncleanness or adultery committed, and the reason is given by the Historian, that in *Lycurgus* his time women were limited to a plain and homely attire, &c. *Seneca* observes, that lust is easier kept out, then cast out; gay attire is at best but the bawd to *Venus*, and therefore the way to be sure not to come into the house is to resolve never to set foot over the threshold.

Sect.

Sect. II.

Yet of the same; the story of Dambo *the devout Hermit.*

I have read that once when the Capitoll was besieged, the Roman women for a shift took their own hair, and made strings for the mens crosse-bows; I would the lovely females of our time would put their hair to no worse imployment, by curling and brayding it, so that 'tis fit for nothing but to make strings for *Cupids* bow.

It is recorded in the Tripartite history of one *Dambo* an Hermite, who being sent for by *Athanasius* to Alexandria, comming from the wildernesse where he had long lived, and entring into the City, he espied a woman passe by him in a very spruce and wanton dresse; the good man fell presently a weeping, and being asked the reason, "he said, he wept for two things; first for the "danger that womans soul was in; secondly for "himself, what a vile wretch he had ever been, "that never used so much care and diligence to "please his God, as that woman did dayly to "please her wanton lovers.

Sect. III.

The modesty of the Scriptures: Of the I-

dol Baal-peor: *Why the Heathen painted their lascivious God and Godaesse naked.*

The Schoolmen or Casuists do assign six species or principal kinds of unlawful executing our lusts, as by Fornication, Adultery, Incest, Sodomy Self-defiling, *&c.* Almighty God knew wel enough of how combustible a matter our flesh was composed, and how ready and apt we were to be set on fire with obscean words, and therefore throughout the whole body of Scripture, where occasion is to speak of our unclean parts, the holy Ghost ever as it were casts a veil over them, and shadows them by some figurative expression, as in one place they are called our flesh, in another our feet, in another our shame, in another place our wickedness, and that, *piantsphrasis*, because they should not be naked.

Nay, the very Hebrew language which is called not onely the holy, but *lingua pudica* the modest tongue, in the Hebrew I say there is no proper word to signifie any such thing, insomuch that *Origen* in his 20 Homily upon Numbers, speaking of the Idol *Bualpeor*, an Idol of the Midianites that was chiefly ador'd by the women, he says, that when he had searched into the Hebrew for the original of that name he could find none, save

ſave onely that it ſignified a kind of filthy luſtful act, and no more was to be found in the Rabbins of the ſenſe of that word; I ſuppoſe they forbare to ſay more of it, to ſet down plainly what it ſignified, more out of modeſty then ignorance, not that they could not, but becauſe they would not for ſhame, leaſt they ſhould at once inſtruct their Readers and infect them; and for this very cauſe it is that the ſin of Sodomie hath no name, but is by the Schoolmen called *Mutum peccatum*; *the ſin not to be ſpoken of.*

The Heathens always painted their laſcivious God and Goddeſs naked, not ſo much to ſhew forth the provocations of luſt; but that letchery will leave luſtfull people naked. And this was typified of old in *Dalilah*, *Sampſons* miſtreſs, that carryed poverty in her very name, for ſo (I am told) by interpretation doth the word ſignifie in the Original tongue.

And as luſt ſoaks out ones eſtate, ſo it impairs the honour and the credit and repute of a man, however ſome brag and boaſt of it, and ſome great ones that I know in the world (as if they had the Monopoly of luſt to themſelves as of other things) ſtile it *Magnatum ludere*, the Grandees recreation. But *Dionyſius* the elder of *Sicily* gave his ſon a good caveat to this purpoſe, when he had reproved him for being too much

addicted to women, asking him whether he had seen him his father do so before him? No (said the son) but you father were not the son of a Prince as I am. True (quoth *Dionysius*) I was not indeed the son of a Prince, and I fear if you follow on these lewd courses, your son will not be the son of a Prince neither; meaning his people would not suffer him ever to enjoy the Crown.

Lust how destructive to Life.

Add to this the rottenness that it brings to the bones, the ulcers that it breeds in the flesh, the untimely dissolving of the whole frame of nature, forcing the soul out of dores before its time. We read that our father *Abraham*, *Gen.*25. lived 175 years, and that his Grand-child *Jacob* lived but 147 years, and no more, *Gen.*48. but *Isaac* lived 180 years, longer then either of the other; and the reason is conjectured at by one of the Fathers to be, because *Isaac* was but the husband of one wife, but the other two had many wives; because one was more chast and abstemious in the use of women then the rest.

CHAP. VI.

Of Manicheus *and* Marion, *who allow our Saviour onely a fantaſtical ſeeming Body.*

THoſe Sceptieks in Theologie, *Manicheus* and *Marion*, thoſe two exquiſite Traytors, who far out-ſtript *Judas*, he ſold but his Maſters life, but theſe begin where he left, and rob him of his body. Belike they thought the Virgin was purpoſely overſhadowed to bring forth a ſhadow; or elſe that themſelves might appear to be ſaved, they would have Chriſt to be a meer apparition. If ſo be that he was nothing but a dream, it was a fit ſeaſon for *Nicodemus* to come to him by night, the Jews were ſtill in a ſlumber, the Phariſees diſputed with him in their ſleep, and we our ſelves have not ſhaken of the ſame nap ſince. I confeſſe the eye may be often gull'd with her object, yet it cannot paſſe for currant, that he that made the eye would delude it, and walk in the Viſor of a body 30 years; the Prophets, Kings, & Patriarchs might have ſpared their longing, who beheld his Idea, and ſo enjoyed their wiſh in conceiving it. It is no bold conjecture, to think that ſo many eyes were opened to aſſure the touch of the opener, and as many

many ears unlocked, that more then faith might come by hearing: the knowledg of him alſo came this way, for the word being made fleſh was known by his voice, and he that ſpake as never man ſpake, could he be thought an Eccho? if his words cannot witneſſe a mouth, his food and taſt may; from the Dug to the Vinegar he converſed with man, eating and drinking to the imputation of Gluttony: nor was he onely outwardly ſociable as the Angels were, hunger and thirſt ſet an edge to his appetite, his natural heat conquered this nouriſhment and confeſſed it by his growth: Bodies aſſumed or counterfeit have their perfection in the cradle, and as they need no ſupply, ſo they thrive not by meat: If Chriſt were an empty ſhape, it will ſound as impoſſible for *Simeon* to embrace air, as for air to ſupport that maſſie burthen; our Saviour from *Simeons* arm-full waxed tall enough to bear his own Croſſe.

Thomas the Proverb of Unbelief, deſired no more warrant then the trial of a Touch, a ſenſe ſo corporeal, that plants themſelves ſhrinking from a light finger, ſeem in this kind as apprehenſive as man: no ſenſe pleads more for the ſolidity of Chriſts Body then the ſenſe of Feeling.

Sect. 2.

SECT. II.

The most material objection against the reality of Christs body answered of the two senses seeing, and feeling. Apollinarius *error.*

The example of *Iacobs* couzenage, whose hands gainsaid his voice, might afford some pretence of staggering, but when all are knit in a mutual testimony, as well of themselves as the truth, he that denies it, is lesse ingenious then the confessing Divels.

The Manithees and Marionits, lesse ingenious then the Divels.

St. *Paul* could questionlesse have verified his humanity by more essential properties then his figure, *Phil.* 2. 8. found in fashion like a man, but none so obvious and familiar as the common objects of those two trusty senses, the eye, and the touch, whose easie intelligence, though it pitch first on the outward surface, it rests not there, but ushers our view to the whole draught and inward Table of man, the beauteous variety of usefull Organs, the regular propetty of limbs, commended by a streight and comely posture, promise at first sight, a soul answerable to her province, and a master not unlike so fair a lodging, such a house were too good for a meaner guest then a reasonable soul, and too bad for a better, *Apollinarius* matching the flesh

and the Godhead in one compound gives not our Saviour the fashion of a man but of a body, and by over-advancing the happy estate of the flesh, makes us all loosers in the soul.

Sect. III.

Who shall be saved, and who not (as being not capable of a resurrection) according to the Iewish Rabbins; St. Cyrils exposition.

Some have had the confidence (and that of late years) to question, whether at the day of doom all mankind universally shall be capable of a resurrection or not? the Jewish Rabbins say that they shall not; one of them saith, that those that perished at *Noahs* floud, shall not be partakers of the resurrection, another will not allow the children of unbeleeving parents any share in the resurrection, least (forsooth) their Parents might receive any comfort by it; a third thinks the resurrection belonged to Israel, and not to Gentiles at all a fourth excepts against them four too, *viz. Bilha, Iacobs* concubine that lay with *Reuben Doeg* that caused *Saul* to slay *Abimelech* and the Priests, *Gehezi* and *Achitophel*; but St. *Paul* is peremptory against all such vain exceptions, in the 3 Chap. *ad Cor.* he saith expressely.

As

as in Adam *all died, so in Christ shall all be made alive*, all the wicked aswell as the just. all shall rise from their graves, but not all to glory, the wicked shall not stand in judgement (saith *David*) or else they shall appear in judgement (saith St. *Cyril*) but not stand in it, *i. e.* they shall be cast and overthrown in it.

All shall rise the wicked as well as the Godly.

Chap. VII.

How far the ancient Heathen might go by Philosophy onely.

THe wiser Heathen by Phylosophy and the scale of the creatures, ascended so high as to the knowledge of one supream Deity, this the course of nature taught them; for indeed the whole world is nothing else but a commentary or paraphrase of the Deity, howbeit many of the Heathen instead of knowing God by his works, mistook many of his works for their Gods.

But though some of them might discover by the works of the creation a supream Deity, yet they could not discern any saving power by that perspective, or if they didit was but obscurely, as wrapt up and involved in the notion of a common providence, as beleeving one supream God, and

and that God to be just, and so a rewarder of those that did well; but of the son of God to be incarnate, and to die in satisfaction for their errours and transgressions, of this for ought we know they had not the least knowledge at all.

However for the resurrection of bodies, *Plato*, *Plotinus*, *Virgil*, &c. positively conclude, that the soul is immortal, and capable of eternal blisse or everlasting torture; and therefore *Overton* and his adherents, who so strenuously and blasphemously attempt to prove the soul dies with the body (*Overton* having divulged a book to that purpose) may be reputed worse then Heathen. That the bodies of all mankind may arise, I thus prove by natural reason.

Overtons book of the mortality of the soul.

Sect. II.

The general resurrection of bodies at the last day, proved possible by natural reason.

What else doth the night in her black mantle with all those stars as so many torches attending her, but proclaim the last days funerall which the next morning revives again, I may instance in Quick-silver, which though you moulder into drops no bigger then Attoms, it naturally unites its

its parts together again, and resumes its old form. I might instance the silk-worm or Phœnix, which is *ipsi sibi proles sunus*, &c.

I could speak likewise out of *Iosephus* of *Pascasin* his Holy well, that fils of it self every Easter day; and of the annual rising of certain Martyrs bones in *Ægypt*: but I should be too prolix. Take therefore a brief of all from St. *Augustine*: *Tota mundi administratio futuræ Resurrectionis testimonium est*; *The whole course of nature is nothing else but a testimony and manifestation of the Resurrection.*

That Christ is risen from the dead is an Article of our Belief. *Fundatissimi fidiæ*, &c. a well grounded principle in our Christianitie, that now after so many years growth needs no prop to support it; nor can we confirm it by the creation of any new Arguments, but onely by the resurrection and reviving of the old. Let it be given out that his Disciples came by night, and stole him away while they slept, none but a besotted Jew, given over to believe lies, can credit it; for if the Watchmen were asleep, how could they tell that his Disciples stole him away? if they were not asleep, why would they suffer his Disciples to steal him. *The Jewes contradict themselves.*

And besides, who can beleeve that his Disciples

ples, a poor disconsolate and forsaken company, Doves under the tallons of the Jewish Vultures and Romane Eagles, should adventure upon a guarded Sepulcher, to brave a band of armed Souldiers? Can you think, that they who before he was crucified stole for fear themselves away, would now adventure to steal him away? that they that could not watch with him before one hour at prayer, should now watch whole nights to steal his body from the Grave? And if they had stollen him, what did they expect, but a body as dead and liveleſse as their own hopes? Thus when such strange impossibilities are brought to back it, a lie doth confute it self, and blinded malice helpeth to establish & confirm the truth; nor by such forgeries as these is our Belief any whitshaken, but rather ratified and confirmed.

But (and this is the main Objection of our present Sadducees) an exemplary cause is not enough, this demonstrates neither a power nor a will in Christ to do it; a pattern cannot raise me: I may have the Map or the Copy of the Universe, yet by that Map, by that Copy not be able to make another: I may see the picture of Christs Resurrection upon a wall, but that will no more raise me then it will make me valiant to read of *Hannibal*, *Cæsar*, *Alexander*. Objects have a moving and attracting power in them, but no forcing casualty;

the

the heavens are a fair sight, but they cannot make a blind man see; no more can a bare pattern raise a dead man from the Grave.

I Answer.

That besides this, there is a proper efficacy in Christ, an Influence distilling from him the head to us the members, a dew on our souls, and a dew on our bodies, such a dew as will make a withered soul and a dead bodie revive again.

Our Saviour who raised himself from his Monument, shall be the cause of our Resurrection; he is the root, we are the branches, if the root live, the branches will spring forth; and it is no absurd conclusion, he is risen, and therefore we shall rise; Christs resurrection and ours are links of the same chain, pull one and all will follow: if there passed such a power from his cloaths, why not such a power from his resurrection? Now Christ, who had *depositum carnis nostrum* (as *Tertullian* saith) by raising up himself, hath given us a pledge and an assurance that he will us raise also, so that he may raise in us a belief and an assurance of it, he hath given us many types and emblemes of it in the book of Nature; it is writ in every field we walk in: Consider the Lillies, and al flowers, how they die and grow fresh again; corruption is the chiefest cause of their continuance: the earth also receives not the seed, but to restore it again.

SECT. 3

Sect. III.

That the Angels are always conversant with us here below, &c.

St. *Paul*, though he gave a sufficient reason for the covering of women in the Church, because of the Angels and their reverence; for they are every where, they pitch round about us: Yet if our eys were opened (like Gods servant) or closed up either in a holy dream (like *Jacob*) we should behold them ascending and descending; descending from the Presence-Chamber of the great King, and ascending up with our requests; again descending to comfort our desires, to illuminate our understandings. *Inter sunt Cantantibus adsunt Orantibus insunt Meditantibus* (saith St. *Bernard*) When we sing, they make up the Quire with us; when we offer up our Orisons, they hover about us, *&c.* and which is more, they joyn in the first Petition of the Lords Prayer with us.

That the Angels are always conversant with us.

Sect. IIII.

The equality of Gods Justice observable; many instances out of Scripture and other Authors.

It

It is uſuall with *Iehovah* to ſute and proportion the puniſhment according to the offence of the ſinner, that many times, the judgement is but as it were an anagram of the ſin, ſo that you may eaſily read the offence in the puniſhment. God doth retalliate to ſinners, pay them (as we ſay) *in their own coin*. The Ægyptians they drown all the males of the children of Iſrael, and they themſelves, their maſter *Pharaoh*, and all his hoſt periſh in the red ſea. *Corah*, *Dathan*, and *Abiram*, opened their mouths againſt *Moſes* and *Aron*, the Lords anointed King and Prieſt, and the earth preſently opened her mouth and ſwallowed them up, *Sodom* burned with unnaturall luſt, and they were burned up with fire; that a ſhower of brimſtone ſhould deſcend from above, and a ſhower of fire from that which is naturally water, that hell it ſelf ſhould come down from heaven, is a prodigie onely exceeded by the ſin that cauſed it.

Adonibezek that had taken the 70 Kings and barbarouſly cut of their great toes, had his own toes cut off ſoon after, and it wrung from him this expreſſion, As I have done ſo hath God requited me, *Iudg*, 1. 7.

Becauſe *Moab* burned up the bones of the King of Edom, therefore God burnt up *Moab*. And the Jews that bought Chriſt of *Iudas* for

thirty

thirty pence, at the sacking of Jerusalem by the Roman Emperour *Titus*, 30 of them were sold for a peny.

Herodias that by her lascivious dancing procured *Herod* to cut of St. *John Baptists* head, had her own head cut off by the breaking of the ice, as she passed over a river. *Nicephorus Eccles. Hist. lib.* 1. chap. 20.

Hatto that mercileſſe Bishop of Ments, who set fire on his barn, where many poor people were congregated to get relief for their hunger, and burned them up like Vermine, was himself followed with troops and armies of mice and rats, who found him out though immured in a strong Castle, seated in the midst of a river, and falling on him devoured him to the bones; *Munster* relates the story at large in the third book of his Cosmography.

Sect. V.

Concerning Christs resurrection, two Queres.

For Christs resurrection whether when he rose his humane soul, came and united it self to the body by its own motive faculty, or else assisted by the power of the Deity.

Whether his body penetrated the Tombstone, or whether the Angels, that removed it were

were ministerial in it, and furtherers of his Resurrection?

Sect. VI.

Enquiries in reference to our own Resurrection, &c.

For our own Resurrection, Whether we shall not rise all of one age, about 33, which we have good ground to think; because it is said in *Ephes.* 5. *Till we come to the measure of the Age of Christ*?

Whether in our Resurrection, our hair and our nails that have been cut, whether those excrementious parts shall not rise with us?

Then for the time of the Resurrection, Whether it shall be in *April*, as *Athanasius* thinks, in his sixth Homily? and for the time of the day, Whether it shall be early in the morning, which we have cause to think, because Christ rose at that time? or in the middle of the night (as St. *Hierome* thinks) because Christ ('tis said) shall come as a Thief in the night: and as St. *Ambrose* collects from those words, *viz.* In that night two shall be lying in one bed, *&c.*

Then for the place where we shall be raised, whether in the valley of *Megiddo* where *Iehoshaphat* fell, as the Rabbins think; or at least in

ſome part of the Holy Land; the reaſon (perhaps) why *Joſeph* and the Patriarchs were ſo ſollicitous to have their bones carried from *Ægypt*, and other places to be buried there,

Then whether we ſhall riſe naked or cloathed, which we may juſtly diſpute, becauſe the ſeed that ſprings up is covered with a huſk?

Whether God will not uſe the help of the Angels in raiſing us? whether they ſhall gather our bones and duſt together (as *Suarez* thinks) and we have ſome ground to beleeve, becauſe 'tis ſaid in the Parable of the Sower, *The Angels are the Reapers, and they ſhall ſeparate the wicked from the juſt.*

Laſtly, when we riſe, whether there ſhall be any diſtinction of Sexes, Male or Female amongſt us. *Scotus* thinks there ſhall not; and perhaps that Text may intimate as much, where it is ſaid, There is no Marrying, nor giving in Marriage; but we ſhall be like the Angels of God.

A SERAPHICK RHAPSODY ON The Incarnation, the Progreſsion, *And the* PASSION OF Ieſus Chriſt.

By SAMUEL SHEPPARD.

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SIR ASHLOCK

A SERAPHICK RHAPSODIE

On the

Passion of Christ.

CHrist comming to write our acquittance with his blood, knew well that humility would suit best with the head, when the body was sick with pride, He bowed the Heavens and came down, *i.e*, the honour of his Godhead was not put off by cloathing it with rags of flesh; from his birth to his burial reacheth the humiliation of his manhood, never ceasing till his head was thrown under earth his foot-stool. Thus his pas-

on began in the ſtable, where he was no ſooner born, but the Creed immediately tells us he ſuffered; the bloud of his circumciſion was but ſo many warning drops of this great ſhower in his paſſion; and whereas others were born to live, his onely errand was to die: to this end he villified himſelf, being brought up in poverty, ranked with the meaneſt, no companion but for Publicans and Sinners, never taken notice of by the chiefeſt ſort. The Jews groſsly expected the Meſſiah in worldly pomp, as if God would be known by his cloaths, ſuch is the Sorcery of bewitching *Mammon*, that a gawdy traine would have gone further with them then a miracle: but doth any come to Petition in State, or to beg in robes? humility was the right garb of Chriſts intendment; for none can vault or mount himſelf without ſhrinking his joints, none can raiſe another unleſſe he ſtoop to do him courteſie; the ſureſt building hath the loweſt foundation, and Chriſt our Corner-ſtone, our ſtrong Tower whereby we aſcend into heaven, muſt be firſt deep layed in the bowels of the earth.

In the eye of man Chriſt humbled himſelf, but the object of his obedience was God, whether active in fulfilling the law, or paſſive in bearing the puniſhment for the law: this latter obedience neither contradicts his equality with the father,

nor

not his willingneſſe in ſuffering for his brethren, becauſe an equal may be ſent by his equal, performing the task undertaken by his own conſent: the Heathen ſuperſtitiouſly thought it ominous when the Oxe was not half a Prieſt, not religiouſly bowing his neck to the ſtroke; Chriſt then could be no gratious ſacrifice unleſſe his bloud was ſent out as willingly as it was cruelly drawn. Obedience is better then ſacrifice, but ſacrifice with obedience is far better; both which were gently united by our Saviour, who voted his death, preſented his perſon, and quietly admitted violence, as much without the aſſailers compulſion as his own command, witneſſe his injoyning the peace to his followers, the Hoſt of Angels ſhall have no watch-word (for they were the taller ſouldiers) becauſe he will not be reſcued from ſurprizing miſeries; *Peter* ſhall not perſwade, nor the Jews work him out of his peremptory reſolution: *De cruce non vult deſcendere, qui potuit de morte reſurgere* (ſaith St. *Auguſtine*,) he will not keep himſelf alive that can riſe being dead: others as they are not born when they will, ſo neither can they die when they will; *Voluntary expence of life is but a glorious murther*, and ſo the example of Chriſts death might bring us thither from whence the benefit redeems us: but our Saviour having life in his own dominion, had pow-

er to lay it down, & power to take it up again, *no man took it from him, he layed it down of himself* John, 10 18. so that *Pilate*'s arrogance herein was much out, who had no authority to condemn, but from the person condemned: wherefore that perplexed and passionate reluctancy of his appetite, was but an hush to the Divel, and to Christs obedience a Trophey; for as the one would not scarce have ventured without imitation, so the other could not have conquered without opposition. *The fire of virtue having not matter to feed on, will die of idleness*; passion augments the liberty of the wil, whose active courage runs best with fetters, & most declares her magnanimity in a stiff contradiction. Christ therefore whose *Ely* took our infirmities, was freely troubled, both for the greater proof of his manhood, and greater victory, nay valour was here the cause of fear, and all these unwilling motions proceed of very willingness, neither can affections being naturall powers be made unlawful by workings but over-masterings, and these inferior orbs of the soul may enjoy their proper course, so they turn with the swinge of ther prime mover, not spurning at the wills, decrees; *Isaack* may ask his father where is the Lamb (*for innocency cannot die without a word,*) and our Saviour

Pilates reluctancy but an anthem to the Devil.

viour may well begin his prayer with an *If*, but the concluſion is abſolute, the cup ſhall not paſſe from him, and I likewiſe will paſs to it.

The ſoul her ſelf (though impenetrable) muſt not ſcape, which being the original womb of Diſobedience in us, firſt returns his pænal Obedience in Chriſt: the very Qualm & ſeiſure of his Agony was heavier then unto Death, whoſe pangs were known before they were felt, known & augmented by that accurate apprehenſion, which in the heat of his fit made the ſoul work more upon the body, then the body wrought afterwards upon the ſoul. For how ſharp was the conflict! O how was the ſoul preſerved when the body was forced to rain blood! when every Pore gaſped as if the ſoul meant to follow, and he to die as often as it had places to expire at! Indeed well it might; for this ſingle Death was conceived as a multitude of Deaths, a Death for thoſe that died before and after. Behold a ghaſtly ſight; for he that never committed one ſin, to be charged with ſo many heaps of ſin, whoſe load could not chuſe but be the heavier, becauſe Innocency lay under and came ſo near to Guilt as to be puniſhed; the Cup of ſower Grapes mixed with thoſe thoughts, burſt out into billows of Sweat, ſo that *Floods ran over him, Pſal.* 69. Oh what bleeding was within, when it ſtreamed ſo without! never was

ſuch

such a Sweat because never such a Cause; no such heat but that of Hell, Sin being the Fewel of both: by whose vehemency each Pore became an Eye, and each Member wept, that by the tears of his whole body, the whole body of his Church might be cleansed; and yet his sufferance swells to the largest extent of Obedience, exercised in sundry torments by all persons upon his parts; Friend and Foe, Jew and Gentile, King, Priest and People, all joyn against him, in the Front of which conspiracy comes *Judas*, a Wolf trained up in the school of a Lamb, with a Kisse; *Was ever such a salutation between God & the Devil?* with a kisse doth this courteous blood-sucker kil his Master. Traytor, Dost thou so *kisse the Son lest he be angry*? Well; take thy leave *Judas*, never shalt thou come so near again; this hanging about Christs neck, shall cost thine own a worser hanging, whilest Heaven and Earth, for betraying him that came from both, shall with vengeance thrust thee from them, and leave thy Carcasse to thy new Master *the Prince of the Aire*.

It could not chuse but make his Enemies bold to see his Disciple so cruel, who now prepare to kill the true Passeover, though not for their own, but our eating; the seed of *Abraham* came out with Bills and Staves to take him, who came down

down from Heaven to take the ſeed of *Abraham*; and violently attach him with their hands, whom they could not apprehend with their hearts: They take him, but as *Sampſon* was taken by the Philiſtines, to the loſſe and ruine of themſelves; both felt the God of *Iſrael* when they held him in bondage; both ſmarted under their priſoner: By tying his hands which might have looſed theirs, they tied themſelves in a double knot; but that hindred not his proceeding, who through *Adams* captivity through a raſh freedome, regained us liberty with a deliberate captivity: Thus with bonds of liberty he travelled to *Caiphas*, a man that went for a High Prieſt but firſt, Murther muſt call in *Annas*, his reverend Father-in-Law, that ſo the generation of Vipers might be more allied in bloud. After *Annas*, *Caiphas* with good manners may be a villain; a zealous counterfeit, who having with deep conjuration wrung out the truth, accuſeth God himſelf of Blaſphemie: The watch-word being given, the ſervants are diligent in reviling him that never ſpake amiſs, they blind his eys, & challenge a Propheſie, *that ſo they might prove him a Seer, by making him not to ſee*; they *pluck off his hair*. *Eſay* 5. 6. that no hair of us might periſh, threſhing his cheeks with buffets, wherein our offences have a hand: Yet to all theſe reproaches he *ſets his*

face

face as a flint, Esa. 5. 6. as flint indeed, from whence those smiters smote fire for their own Damnation. The night being spent with those hellish Pastimes, they benight the Day with Actions of Darknesse; their fury hurries him to *Pilate*, where the Scribes committing Blasphemie as an idle brangling before a secular Judge, object him a Traytor against the God *Cæsar*; this killing Plea they keep till last, and make it the first Argument of his guilt, that *They* brought him, as if their infallible Chair could neither erre nor slander, whereas affectors of credit are most commonly Liars; these *holy Murtherers*, though by no meanes they will enter the Judgement Hall, because of the Passeover, nor be defiled with a place of bloud; yet with a clear Conscience they prosecute that deed which defiles the place. *Pilate* espying their malice, makes a friend of a bad office, shifts him over to *Herod*. This King was more like a Courtier then himself, a most curious piece of Vanity, who after some discourse of stately impertinency, would fain have God recreate his Highnesse with a Miracle: Behold a Miracle of Patience, Our Savior returns him and his scoffs not so much as a word; *Silence is the best reply to a Babler, which both secretly darts at the Conscience of the Adversary, and retains*

Herod but the ratter.

A speaking S. Innocent.

tains the fraction of Meeknesse. Our Saviour was often dumb as a Lamb, his dumbnesse now hath made him white as a Lamb: for *Herod* mocking him with a white Robe, as a Candidate or suitor onely for a Kingdome, unwillingly deciphers his integrity in its true colours; thus attired, he is tossed back again like a Tennis-ball to *Pilate*, where death is little, unlesse an odious comparison with *Barrabas* kill him double; this of the two is the Goat, which to the utter pollution of the Dismissers is set at liberty, *Gen.* 16. and the destroyer of the living is thought more worthy of life then he that raised their dead. *Pilate* being weary of being just against the stream, delivers him to the place of crucifying to be scourged by souldiers, a punishment ordained by the Romanes for small offences, as the Axe for capital: But Christ, who suffered for our slips as well as for our crimes, endured not onely the Crosse, but scourging, a punishment most suitable to the nature of sin, whereof any Act, though never so little, makes as many breaches in the Law as the lash imprints in the body. When the whip had launced our Saviours flesh, their own humour (*bad Commands are still over-done*) proceeds to scorn him in state, and inviting the multitude to their petulant fury; they repeat what was done last night with advantage, with

thorns

thorns they crown his head, not remembring the Parable of *Jotham*, that fire might come out of the Bramble. *All Crowns are thornie*, and the Heathenish Sacrifices used to be crowned; but when this Sacifice of Jew and Gentile is crowned with thorns, when his head is tyed in the thickets, is not this the Oblation that was slain for *Isaac* and all the flock of the Faithfull? Next in ridiculous honour they invest him in a Purple garment: Why should their spight be at such charges? the white Robe now clapt on his bleeding Members, would soon take the dye of a better Purple. But to make him a compleat *mock-Emperour*, with bended knees they gave him a Reed for a Scepter. Innocent King, herein thy obedience is most remarkable; for whereas other members were meerly passive, here the hand was made an instrument of its own shame; the Reed dashed against thy head, shews thy sufferings to be the doings of thy own Scepter. In this variety of torments, I find no women save onely one, whom the Devil to preserve his old slight of tempting had set on *Peter*: *Eve*, the cause of all, had done enough already, and such hands were too weak for the Jews hate, which required the utmost vigour of bloody souldiers: but our Saviour having tyted them also, *Pilate*, who thought it mercy to use him thus cruelly, presents him

him in his woſull formalities to move compaſsion, *Behold the man*; alas, alas the King, is this a Competitioner for a *Cæſar*? they like hounds having faſtened upon the prey, and comming again to full gaze, yell out with full cries, *Crucifie him, Crucifie him*: Since then *Juſtice is turned to a cry. Eſay* 3. I appeal to you, behold the man, a man ſo torn in all his parts, that no part can be known by it ſelf, but by the property of its torture; Behold his head tented with thorns, his cheeks macerated with buffets, his face chequered with blood and ſpittle, his hand behold with a Reed, his back plowed over with ſtripes: O that ye would behold what words hath ſtounded his ears, what ſwords have paſſed through his ſoul; ſhall yet the ſpear rip up his ſide? ſhall yet the nail pierce his feet? ſhall this man be crucified? Behold him again, and then behold your ſelves, how many Jews are in each of you, ſince each of you have procured al theſe outrages; hear the cry of your ſelves, *Crucifie him, Crucifie him*; well, if he muſt die, if the ſame Judge having thrice pronounced him innocent, muſt in the ſame breath condemn Chriſt and himſelf, his willingneſſe is as ready as the neceſsity is urgent; let him *become obedient unto Death*, *Philip.* 2. 8.

But could the Creator die, and be brought himſelf

himself so near that nothing out of which he breathed all things? No: Death being onely a Divorce of the natural parts, could not separate the Godhead, the man onely died, the person was but in a sound, the commerce and influence of the whole Divinity, like the Spirits in a falling Disease, did not vanish, but retire; that astonishing voice, *My God, my God, why hast thou forsaken me?* infers no more: For how should God and Man be accorded by him who suffered a dis-union of God and Man in himself? all this was but a sharp pull of his former Agony, where an Angel did then chear him, but now he is forsaken of all. induring the height of Anguish in the end of Life, that we might receive the greater comfort in the point of Death. And hereby he gives his enemy the fiercest blow at last, while he stretcheth himself, and roars over the prey, as it became the Lion of the Tribe of *Juda*. But what had Death to do to punish, when Baptism had nothing to wash? this seeming contradiction is the main thing of our Salvation. For if Death be the wages of sin, and sin be not in Christ, it remains that our sins put him to death, which he discharges as a Surety, not as a Debter. *Adams* Disobedience in the easiest Command, is recompenced by Christs Obedience in the hardest Injunction; for Obedience consisting

consisting in the renowning our selves, is most eminent in Death.

There is a Death in Death which makes it more then Death, the Jews malice and our Saviours obedience are well met to entertain it, both which emulate each other; So habituate and obdurate themselves, that they forgetting their Spleen, may now beleeve they do justice; and Christ, were he any besides himself, might think he died deservedly: Could any Tyranny have startled his Obedience, the Crosse had done it, whose gripes are implyed to be infinite, while their Fury is here matched as an even measure with the Patience of God. *Behold yee that passe by; Was ever sorrow like this sorrow?* Jer. 1.21. A sorrow that might be felt by looking on, felt by that which had no feeling: The Earth was moved at his constancy, it fell a shaking when his hands were fastened, it reeled and staggered when it missed his feet whose touch supported it: One timely wound at the heart had been a friendly murther: But when all the extream parts are beset with distinct killings, yet none so kind as to dispatch him, when the nail onely tortures, not destroying the part, but deading the sense, making Death live, the Crosse it self must needs be the onely

Why the Earth shook at our Saviours Passion.

Pulpit to expresse Anguish. But why all these stations? *Tardiora sunt remedia quem mala*; It is easier to spill then to gather, to marre then to mend.

In mans creation and fall, God and Divels were quick at work: but when it comes to redemption, how many premises? how many ages of expectance? what growth, what preparation, what lingring execution must joyn to finish the Sacrifice? for should our Saviour have made hast in his task, it would have filled us with wonder rather then thanks, and would have relished more of power then love: but great must his love be when he dwels on his pain, when he delights in sorrow, and buggs it instead of them, he loves.

Whilest his body was thus afflicted, the Jews took care that his soul should not be idle, who provided a punishment mixed with as much shame as smart; for although the Crosse had never been made infamous by the communion of Slaves, yet how shamefull it was, might be read in his own countenance, *the seat of shame*: he enjoyed not here the privileg of others, Death; the face was covered with nothing but shame, and to its greater confusion, it beheld the bodies nakedness, the first object of shame, not in fierce as our first Parents did, but before a cloud of insulting scorners

ers, such as durst mock him when he was clad in purple: It is true our Saviour had no cause of shame in himself yet "*Innocency may be shy in* "*a blush as well as guilt, not for any confusion* "*ground in its own bosome, but a timerous sus-* "*picion of sinister thoughts in others*; which made the Sun remember its duty in cloaking him from shame, who cloathed it with light, & seasonably denying his beams in a time unseasonable. The Statists of the Synagogue well knew what they ask'd when they they ask'd for a crucifying, in death they stroke at his life, in the death of the Crosse they aimed at his name, they that hated his Doctrine more then his person, slew him but to come at his memory; in murthering which they might ever raise a coutinuall slaughter, not onely on him, but on all those that should follow so vile a master: this wooden engine was a stumbling block to the Jew and Gentile, to whom it seemed incredible, that the author of life should die so base a death again that such a death should be the spring of life, it appeated a greater riddle then that the honey should be hived in a carkais; but we know how the disgrace of this Altar made our sacrifice the more acceptable, *Judg.* 14. and know the stench of the place gave it a sweeter savour, and how all our glory is founded on this dishonour; why then should it be strange that

Christ died the death of a slave, since he died for the slaves of sin. Had not a thief therefore the first handsel of Redemption? happy life, who quitted his reckoning for death to come, while here at once he was twice crucified in himself & Christ. It was necessary that Christ should hang naked on the Tree, to free us from the Trees malediction which first shewed us to be naked; nor ought his death to be private as his birth, but exposed to publick view that so paying ransom for the world he might take a whole nation to witness. But is their fury yet sated, and their rancour glutted? no, Christs bones should be broken did not a Prophesie keep them whole; but lo the flints and the bones of the earth are broken for them, his garments should be tortured, did not mystery dispose of the souldiers Avarice; but lo the vail of the Temple is rent for't, and the *Holy of Holies* is taught to suffer with the more Holy.

The death of the Crosse was attended not onely with the worst of shames but the greatest of pains; our Saviours life went from him like water out of a little mouth'd vessel, where a speedy mortal wound had been a meritorious courtesie: to be betrayed by his own servant, to have that face defiled with spittle which Angels could not look on, and yet cannot look off from, to be

tossed

tossed about like a Tennis ball, from *Annas* to *Caiphas*, from *Caiphas* to *Pilate*, from *Pilate* to *Herod*, and from *Herod* back to *Pilate*; to be accused of blasphemy against God whose will he came to fulfill; of treason against *Cæsar* whom he was so carefull that he should have his due, that rather then not pay tribute a fish should bring it in his mouth; then for the Prince of Peace to have *Barabas*, a mover of sedition, preferred before him, nay a murtherer, the destroyer of life thought to be more worthy of life then he that so often raised their dead; to be mocked with innocency clad in a white garment *the mystical robe of purity*; to have the knee bowed to him in scorn to whose name every knee should bow in devotion; to be delivered over to the souldiers to buffet and play with, who being men of bloud *their very sport is cruelty*; and then to have those hands barbarously nailed through that had made the whole world, and had been instruments in so many pious and charitable deeds; those feet that trode the way of Gods commands to a thread to suffer as if they had been swift to shed bloud, *&c.*

What now remains, but having surveyed this bitter Passion, I turn it to a definition of our Salvation? the Prophet hath done it for me, *Esay* 53. 5. *He was wounded for our Transgressions*;

gressions; He was bruised for our Iniquities; The chastisement of Peace was upon him, and by his stripes are we healed. The Lord is my Shield, saith the Psalmist, *Psal.* 28. 8. For like a Shield hee hath warded off the blow from us.

What sin is there for which the Lord Jesus hath not suffered? He sweat Bloud for the Idlers, was Mocked for the Scorners, Blasphemed for the Swearer, Spit on for the Malicious, Falsely accused for the Liar, Buffeted for the Violent man, Tossed up and down for the Troublesome, did Penance in white for the Adulterer, he was Scourged for the Stealer, Crowned with Thorns for the Ambitious, Burned in the Feet for the Stragler, in the Hand for the corrupt Receiver, Gall and Vinegar to drink for the Riotous; for all he died; for the Secretie of all he died Openly with shame on the Crosse.

LEt the Blood therefore from which *Pilate* washed his hands, wash us all over, and grant (good Lord) that wee may safely passe through this Red Sea of thy Passion, wherein though the spiritual *Pharaoh* and his Hoste, though the Israelites themselves bee drowned; yet let it open a way for us Gentiles,

niles, into that Kingdome which thou hast promised.

Quod faxit Deus.

AMEN.

FINIS.

ERRATA.

PAge 26. *line* 17. *for* piantiphrasin, *read* per Antiphrasin, Page 38. *line* 17. *for* adjunt *read* ad sunt.